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THE WIZARD UNVIZOR'D:

OR,

A Clear diſplay of the Madneſſe of JUDICIAL ASTROLOGIE.

Printed in the Year, 1652.

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Archeology

BRITISH MUSEUM

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Wizard Unvizor'd,
OR,
A clear diſplay of the Madneſſe of Judicial ASTROLOGIE.

HOw Monſtrous Error doth uſurpe the room
Of ſacred truth, and to defiance come!
No ſtudy now like Magick in requeſt,
Or what confines upon its Brink at leaſt;
Term'd at the beſt an Artifical cheat,
A formal villany, refin'd deceit;

And in its ſpeculations moſt ſublime,
The ſchool of vanity, and ſpoil of time.
The moſt young pregnant wits do now apply
Them to defence of mad Aſtrologie,
That's now profeſt paſt ages did abhor,
Nor ever any could have warrant for.
So rife is the Black Art in every place,
Ladies ne're bluſh to ſhew it in the face:
Lillie's by theſe approv'd, and lik'd ſo well,
To know their husbands they'l conſult with hell.
And what diſhoneſt thing the worſt commit,
The Planets force may be excuſe for it,
Since by the Stars the humour is inclin'd,
By that the body; and by this the mind.
Now th' Argument of the divining Crue,
Is that events foretold by them prove true:
Where we may note this reaſons want of weight,
Who ſhould not knowledge gain by means unright;
The Divel doth miſs ſometimes, or's inſtrument,
Miſtakes his informations, and intent:
And yet ſuppoſe that theſe Predictions fall
Out true, we ſhould not credit yet at all
The more ſuch wizards as fore-tell the ſame,
Since God doth this but as our * triall name: *Deut. 13. 1.
Though with the vulgar when they have foretold
Ought which ſo happens, it their cauſe uphold.

Beſides

Beſides the Stars nor ſecond nature give,
Nor change the firſt by their prerogative:
One influence from Heav'ns each part doth fall
With univerſal harmony, and works on all
According to the ſeaſon, ſubject, place,
Now on this wiſe, then in a different caſe.
We hence may draw this Corrollary then,
Unlawful 'tis to ſeek unto theſe men
For their Advice, or for their help in ought,
Nor ſhould we deem that good can come of nought.
The Gypſie, Canter, the Nativity-Caſter,
And Figure-flingers, like the Devil their Maſter
With their fore-telling let all hence avoid;
Nor ſend to *Ekrons* god when they're annoy'd,
Nor unto *Endors* Witch, when they're in doubt
Touching contingences how they'l fall out.
Nor let the people be Enchanted ſtill
With firm opinion of their learned skill,
Much leſs may they have count'nance from the State,
Who prov'd ſuch doting lyers but of late;
Their Star-divinity who now will own,
Which on Black-Monday was ſo fairly ſhown?
Theſe impious wretches would be deem'd divine,
But the Sun check'd them with his brighter ſhine.
Familiar with their Feinds, they thought to be
Familiar with God, and's ſecrets ſee,

By their ſage prudency they thought to pry.
Into his counſels, hid from mortal eye:
But God who jealous of his glory is,
Made it appear they did Divine amiſs;
Turning a diſmal to a cheerful day,
That ſo hereafter the moſt ſimple may
Theſe Wizards-dizards, and wiſe fools abhor,
And laugh at th' credulous inquiſitor.
When *Archimedes* once King *Hiero* made
A Ship with's little finger drawn, he ſaid,
From this day forward I convinced ſhall
Judge *Archimedes* ſayings true in all:
But let us taught by one falſe gueſſe alone,
Credit theſe baſe Aſtrologers in none.
Nor to ſuch cunning ones put up a ſuit, * Lev. 19. 31.
Which none can do but muſt themſelves * pollute,
For by this means the heart from God withdrawn
In Spiritual whoredome is the Devils pawn.
Can we pretend unto a Chriſtian name,
And not eſteem it a moſt horrid ſhame
In the bright Sun-ſhine of the Goſpels day.
By ſuch vile vanities to be lead away?
Have we learn'd Chriſt and to the Devil go?
Do we remember our Baptiſmal vow
Which in the Churches preſence we did make
That we would Satan and his works forſake?

The

*The Godly fearleſſe upon God rely
When Heav'ns ſigns do the Heathen terrifie.
Now then let all convinc'd of ſuch falſe wayes,
Aſſert the truth, and the Almighties praiſe.
And in abhorrence of them let each one
To beating down the Error throw a ſtone,
And let theſe fear the diſmal end which came
To *Fauſtus*, may be theirs with Doctor *Lamb*.

* Jer. 10.2.

FINIS.

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